

# Christian Reflector.

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## Christian Reflector.

For the Christian Reflector.

### My Friend Jane.

Among the companions of my childhood and early youth, who in the freshness of their being sank into their 'mother earth,' and whose return to memory's vision now causes a deep vibration of the heart—was Jane, a colored girl, for whom I felt a strong affection, and over whose nameless grave I have often shed the tear of tender remembrance. She was, apparently, of entire African descent, and in features and complexion most unlovely—if we regard American ideas of beauty. In character, I should think she exhibited strongly the most general traits of the African—faithful, affectionate, of quick perception, and full of mirth and music; precisely the temperament and disposition best suited to render life pleasant to herself, and to contribute largely towards making all happy around her. Towards the happiness and comfort of the few among the human family with whom she had any intercourse, she did contribute much by her disinterested kindness, and the cheerful discharge of her duties; and she bore her own hapless lot with a light-heartedness, which the philosopher well might envy. With a heart which seemed to overflow with love to all, Jane was capable of a stronger and more exclusive attachment; and there is reason to believe that among the objects around which her fondest affections entwined themselves, none was more dear to her than the friend who here records her virtues. Of her only treasures—the fruits and flowers of nature's wilds—the fairest and sweetest were gathered for me; or, I was occasionally led to the sweet spot, where I might pluck them for myself, in their freshness and beauty. These were the tokens of her love while she enjoyed health; and when through the withering touch of disease her smile had departed, and her song ceased, I was her chosen nurse, and in her partial fondness she imagined no hand so well as mine could present the cup to her parched lips, or smooth her feverish pillow. I watched by her low couch through the lone hours of night, and was by her side when her spirit departed to its God, and the toils and hardships of this life were ended.

Jane was supposed to be about sixteen years of age, when she died. My own age was not far different. Her death made a strong impression on my feelings. I have always cherished her memory; and at this moment, my heart is pained when I reflect that a being so cheerful and affectionate—a heart so filled with the warm feelings of the best emotions of our nature, once lived and died, in our own free, favored New England, with scarce a heart to give one answering throb of tenderness, without one nestling place for the affections. It is a source of pleasure to recall the memory of my friend, but the object in presenting her story to the public, is not self-gratification, but the hope that some particulars in her history may afford opportunity for improvement to others in a similar situation, and that they may present some profitable hints to those who daily associate with our colored friends.

Few around us, it is hoped, are destined to a lot so friendless as Jane's.

My mother died in Boston, when she was an infant, and a man of her own color, who claimed the right to do as he pleased with the child, because, as he said, her mother had given her to him, took her to a country town in Massachusetts.

This man with his wife were people of extremely vicious and intemperate habits, and little Jane was the victim on which they appeared to give vent to their cruel passions. At the age of five years she was almost beaten to death; and when she was taken into a white family where she was not abused by whipping, and enjoyed some of the common comforts of life, she manifested the greatest fear and dread at even the sight of one of those who called themselves her relations.

As it was with difficulty that Jane was taken from the hands of the cruel colored family, and as constant vigilance was necessary for several years to retain her, she was taught to flee, and hide herself, if one of that family was seen approaching the house. She had known no colored people but those who abused her, and like many persons of mature, and more enlightened minds, she judged of character by complexion, and shrank with instinctive horror from every one whose skin betrayed African blood. This antipathy was natural, and in the child could not be considered culpable; but her guardians should have seen that it did not grow up with her. Her own happiness, as well as every principle of justice, required that the error should be corrected, and her prejudice conquered as her reason matured— but, either through neglect, or self-interest,

and probably without due regard to consequences, Jane was encouraged to despise her race, and even taught, when she had gained sufficient courage, to impose on colored people, by calling after them in insulting terms as they passed the house. Such conduct rendered her an object of hatred to all with whom she should have associated; and though it was convenient for the family with which she lived to have her always at home, to do the drudgery, to her it was a great misfortune. She grew up a most isolated being. In her childhood she had associates; and little did she dream, in those sunny hours, that the time was coming when she should have no share in the pleasures of those whose little joys were in a great measure identified with her own. Poor Jane! I did not then realize, but I can imagine, how her sorrows fell with heavier and still heavier weight upon her, as the experience of months, and years, confirmed the truth which she began to suspect—the depressing, heart-sickening truth—I am one of a despised and degraded race.

As her former playmates approached to womanhood, they were enjoying the cultivation of their minds, and seeking the amusements so charming to their age; but she was shut out, not even taught to read, forbidden by the state of society around her to mingle with the friends she loved, and debarr'd, by her own folly, and the misfortunes of her education, from the companionship of any person of her own color. Her spirit was so light, and her disposition so merry, that few, perhaps, suspected that she was unhappy; but I knew something of her heart. She had the feelings of a social, and intellectual, nay, an immortal being, and how could she be happy! She saw others enjoying the privilege of attending school, and by receiving a very little instruction, she had learned to spell out an easy lesson. This little sip from learning's spring gave her a strong desire to taste deeper. She often spoke to me of her wish to learn to read, saying, 'I can never get time to go to the free school, for, if I hurry to get my work done one day, that I may go the next, I have as much to do the next day, and my work is never done.' I proposed that she should come to me every Sabbath, and endeavor to learn to read. She seemed delighted with the offer, and while her health continued, she came with punctuality and diligence; but her progress was soon arrested by the fatal disease which terminated her existence. She sometimes spoke to me of her color, and I well remember with what emotions, 'I could bear,' said she, 'to have my skin all taken off, if I could be white like you.' I mentioned the pain she must suffer; 'O, I know that,' said she, 'but I could bear it; I know I could bear it.' I regarded Jane with compassion, and resolved to do all in my power, consistent with the state of society around me, to make her forget that she was not white; but with the same mistaken view of the subject which she entertained, I considered her color a great misfortune. With my present sentiments, I should have said to her—'Banish such thoughts, I entreat you. It is murmuring against your Maker. We have no right to say to him that formed us, 'Why hast thou made me thus?' It is sinful to allow any degree of discontent to arise in our minds respecting any natural endowment of body, or mind. These are bestowed by the immediate hand of God; and he has given us just the capacity, color, form and features, which it is right we should have. I cannot say that you are not subjected to trouble, but the cause of it should be traced to the sin of your fellow-beings, and not to the injustice of your Creator. In some countries, a colored skin is considered the most beautiful. If you and I were transported to Africa, many would be the unfortunate complexion.

Thus you see the cause of your unhappiness cannot be that to which you have imputed it. A wicked prejudice prevails in society around you, and this has shut you out from intercourse with your fellow-beings, and doomed you to degradation and hardships. Now do not yourself encourage this prejudice, by despising people of color. Examine character and judge of a person by his merit or demerit; and as it regards yourself, try to forgive the wrong state of feeling existing around us, and endeavor to conquer it by a kind and lovely deportment. Patiently submit to the ills of your lot as far as duty requires, yet repress not the lofty spirit which rises within you, claiming the honor of a noble, an immortal lineage, and looking forward with restless pantings towards an unending state of spiritual existence. Cultivate your mind by every means in your power; and above all, ask the favor of your heavenly Father. If He be your friend, the friendship of your fellow-beings is little needed. Who knows but the very trials which seem now so painful, are to be the means of leading you to seek that inheritance reserved for the saints in light? In reflecting on the unhappy destiny of my friend Jane, we are led to contemplate the state of feeling which has existed, and even now exists, in the free States respecting people of color. This prejudice is so early imbibed, and so constantly cherished by circumstances, that we are scarcely conscious of it; yet, I suspect a strict self-examination will detect it within our own hearts to a far greater extent than we are now aware of. There may be individuals among the colored people around us to whom we feel attached. We may have in our own families domestics who have won their way to our own hearts, even through the thick case of prejudice which excludes all others; and of such an one we often say, 'She is a faithful creature, and really seems like one of my own family.' The fact that we feel a warm interest in some persons of color, deceives us if we take but a superficial

view of our hearts, and thus we rest quite easy on the subject; while a more critical inspection of the springs of action within us, might detect a deep-rooted prejudice, which will allow none of the race equal rights with ourselves. We may find that those whom we thought we loved did but seem like members of the family.

In the case presented above, we have no reason to suppose that the family with which Jane lived felt no affection for her. They loved her in spite of her color, because her disposition was so lovely that they could not help it; and I have no doubt they would have felt quite innocent of the charge of prejudice—yet their whole course of treatment towards her proved that they did not regard her as a being with whom they were bound to deal as they would deal with, in her situation. They did not regard her as a sister of the human family. Had her life been spared, she would have had no opportunity to rise from the degradation in which they found her. Some attention was paid to the wants of the body, but none to those of the mind. She was not able to read the Bible, was allowed to attend the worship of God but few times in her whole life, and knew little more of the subject of religion than the heathen. In short, she lived and died in no better condition than many of the more favored among the Southern slaves.

'Without a stone to mark the spot,  
And tell what truth might well have said,'

the remains of my friend's form are mouldering in the midst of one of New England's loveliest scenes—her spirit is with the God of justice and mercy, while those to whom was entrusted the cultivation of her immortal mind, during her short probation on earth, have yet to render an account of that stewardship. Some, at least, of those who were responsible in a degree with regard to her education, have learned since her death, that not our Southern brethren alone have occasion to say, 'Verily we are guilty concerning our brother.'

L. L. H.

### Character of Christian Professors.

BY REV. R. W. CUSHMAN.

The true theory of the Christian church, is, that none shall belong to it but real Christians: persons who believe the doctrines of the gospel, who have truly repented of sin, and heartily forsaken it, whose affections are set on things above, and whose lives are regulated by the Christian precepts.

To this theory the practice in religious profession can never, perhaps, be made fully to conform, on account of the deceitfulness of the heart, and the influence of sinister motives; but it must at least aim at it; and the only hopeful, as it is the only scriptural, policy, is, that which acknowledges the theory and does its utmost to carry it out, in the admission of members.

It is for want of this that the name of Christian has so lost its power. Better, far better for the hope of the world's salvation would it be, if Christianity could point to but three hundred out of ten thousand, and say, 'These are my jewels;' than that the world should point to a host of 'baptized infidels,' worse for mending, washed to fouler stains, and reply, 'Are not these also thy sons?' The prevalence of a merely nominal Christianity has well nigh banished the knowledge of the nature of real Christianity from the world. The grand apostacy, setting out with the error that the ordinances were endowed with a kind of charm, without which even infancy could not be saved, converted the church into a sort of universal receptacle of good and evil; an ark of safety for the lion as well as the lamb, the vulture as well as the dove.

The doctrine of infant baptism and birth-right membership has done an amount of injury to the cause of true Christianity which no human mind will ever be able to estimate. The great destroyer, with this two-edged sword of mischief cutting right and left, has gone through the world inflicting a double damnation; betraying one half of mankind into a fatal apathy with the belief that their heaven was secure, because they had been christened, and had access to the Eucharist; and the other, into a rejection and contempt of Christianity itself as a system of priestcraft.

Real Christians—thanks to God's sovereign mercy, there always have been; but, like a few lost diamonds in continents of mud, neither the world nor the church has known them. They have been considered by the one as heretics, and by the other, as moon-struck disturbers of its quietness; and prince and prelate have conspired to destroy them.

Even in England how can tell you rightly what it is to be a Christian. They tell you that to be baptized, and to be able to repeat the catechism and to say prayers, is to be on the way to heaven; and if you speak of the spirituality of the gospel, of being born again, of the inward life, of the war of the spirit against the flesh, and of Christ in the soul, the hope of glory, you 'bring strange things to their ears.'

And how much better has it been in this country? The practice of infant baptism among almost all denominations, has trained generation after generation to believe they were not exactly sinners; that they were a sort of Christians; and that, somehow or other, they were nearer to heaven for what their fathers were.

This error at the door of admission filled even the churches of New England with members who had the form of godliness without its power.

It was but a natural consequence that the

power that was unfelt should come at last to be denied; that churches which began with the error of baptismal regeneration, however modified, should finish with denying the existence of any other; and that the evidence of a change of heart should neither be required on entering the church, nor evinced by a holy life afterwards.

To restore Christianity, then, to its primitive efficiency and glory, let the spirituality of Christ's kingdom be fully recognized. Let the composition, government, and action of Christian churches show that that kingdom is not of this world. As to civil patronage and State interference, let lords and monarchs neither bless them nor curse them, but let them alone. Let the word of the Lord have free course. Let the ministry be content to stand in the lot, and do the work which Christ assigned them. Let them cease to teach for doctrines the commandments of men. Let them proclaim the great truth that man, though born of a saint, is a child of wrath, and must be born again; that Christ is a Saviour from sin, not in it; and that without holiness no man shall see the Lord.

Let the ordinances be kept to their true expression, as signs of grace received, and salvation secured; not the means of conferring it. Let the church demand of every applicant for admission, evidence of decided consecration to Christ; and sever from her connection all who dishonor the Christian name. Then, and not till then, shall Christianity 'look forth as the morning;' then, shall her righteousness go forth as brightness, and her salvation as a lamp that burneth.

### The Spoiling Influence of Human Philosophy.

[The following article is well worth perusing. We take it from a sermon by Rev. BARON STOW, published in the first number of 'The American Pulpit.' It is from Colossians 2: 8; 'Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.']

Christianity, in the midst of her greatest triumphs, was exposed to some perils against which it was necessary that she should be carefully protected. With respect to one of them, the passage before us supplies a timely admonition.

Through the medium of the Greek tongue, which had thus become, much as the French is in our day, a kind of universal language, the Grecian philosophy was extensively diffused; and as that philosophy, in its various forms, was exceedingly captivating, millions had imbibed its principles as the perfection of wisdom. It had found favor even among those Gentile-brothers, the descendants of Abraham, and many of its maxims, jointly with the traditions and glosses of the rabbins, had been incorporated with their religious system. But more especially among the Gentiles of all nations, was this philosophy prevalent, inflating the minds of men with conceited notions of their own superior wisdom, and strengthening on all sides the defenses of human depravity. From this source Christianity was in danger; not of defeat in a trial of strength, but of corruption by insidious mixtures. It came forth from the mind of its Author, 'a pure river of water of life, clear as crystal,' and so long as it was kept limpid and undebauched, it might prevail over error and sin, and nothing could arrest its beneficent progress. But, passing through a soil that was deeply impregnated with the principles and spirit of this philosophy, it required unsleeping care, and untiring industry, on the part of the apostles, to preserve it uncontaminated, undimmed.

With every department of this philosophy—with its whole character and tendencies—Saul of Tarsus was thoroughly acquainted; and it was a happy day for the infant cause of Christ, when he was converted and introduced into the apostleship. Having renounced the whole, and embraced the truth as it is in Jesus, and determined to know nothing else, either in faith or in practice, he devoted no small share of his skill and strength to the guardianship of the Christian system and of Christian minds against this particular class of evils. Admirably he qualified in heart and intellect for this service, and most manfully did he address himself to its execution.

He regarded the gospel of Christ as furnishing a set of principles, complete in themselves, and adapted, if cordially embraced and faithfully reduced to practice, to render men wise, holy, and happy. The philosophy of the age he considered as adverse to Christianity, both in its theory and its spirit, and as leading, by opposite tendencies, to opposite results. To induce the ministers and churches to avoid the latter and welcome to their hearts the former, he applied all the powers of his gigantic and cultivated mind. In his estimation, it was essential to Christian character, comfort, and usefulness, to adhere exclusively and tenaciously to the simple, unadorned gospel; and, consequently, knowing the subtle and vitiating character of the philosophy whose influence he deprecated, he repeatedly and solemnly cautioned his brethren, in all his letters, to reject it as the destroyer of their peace and purity. Though called by a dignified name, it is 'vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.' 'Beware, therefore, lest any man spoil you through philosophy.' Beware, lest he be employed to your detriment, as wreckers or brigands use a decoy, when their purpose is only to deceive and plunder. It is the wisdom of men set up in competition with the wisdom of God, and by pleasing men's fancies, raising their faith; by flattering their pride, strips them of their spiritual armor, and deposits

them of all that distinguishes the Christian from the worldly-wise and unbelieving. 'I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.'

A faithful record of the injurious influence of human philosophy upon doctrinal and practical Christianity, would fill many a folio. Its corrupting effects have been felt in every age, from the first insinuation of pestilent gnosticism in the days of Paul, down to the last distillation, in our own times, of a subtle, vapory transcendentalism. Consequently, the admonition of the apostle has never been, and is not now, inappropriate. The Grecian philosophy may have passed away; but we have an English, a French, a German philosophy diffused around us like the atmosphere we breathe, and impregnating our religious literature, our theological teachings, our prayers, and our whole moral natures with influences that are 'after the rudiments of the world, and not after Christ.' Nay, we have in addition to these without, a large supply of philosophers within the Protestant church, whose speculations have spread like leaven, and had immense efficiency in modifying the opinions and tactics of whole masses of Christians. I presume I am now addressing many whose creeds and whose personal piety are perniciously affected by some form of poisonous philosophy; and many others, who, if not yet corrupted, are constantly exposed to peril from this source, and greatly need the apostolic caution to beware.

If you, my Christian hearer, will maintain the truth unharmed by foreign admixtures; if you will vindicate your claim to the character of a disciple of Jesus; if you will protect your soul from the depredations of spiritual piracy, you must firmly repudiate the maxims of a worldly philosophy, and confine yourself, in the simplest forms of faith and obedience, to the gospel of Jesus Christ. The moment you quit the inspired Word, and begin to follow the teachings of human wisdom, you are in the hands of robbers who will pillage your soul of all that is valuable, and leave you not even the skeleton of godliness.

### Home Missions.

[The Rev. LYMAN BUCKNER, D. D., made the following remarks before the late anniversary of the American Home Missionary Society. We give the report as we find it in the N. Y. Evangelist.]

I remember the first missionary that left Connecticut and went to Vermont—some went to Ulster, and then the Great West was in Western New York. Our Connecticut Missionary Society had permission from the Governor to take up contributions once a year. In my congregation at Litchfield, there were two families worth half a million each many years since. Sometimes our contributions were \$10, sometimes \$15, and when they reached \$20 I stared. I recollect when I first went to Long Island, one morning a signal being given that a whale was in the offing, we were rowed and rowed till I was tired, and then I landed to strike the whale, that he might draw us and that I might rest. I began to feel as if I was entitled to repose after toiling and tugging, but when I saw so many young men with warm hearts, I feel fresh again, and want to take the oar, that I may help take the whale.

It seems to be the will of God that the energies of this Society shall centre upon the West. If we do not settle this question within ten years, it will be settled for us by other people. It is through the Home Mission that we shall build up our churches, and then come to us for aid if you want it.

We have not only the population of our own country, but men of different tongues, habits, education, to contend with in the West. How shall all these various influences be reconciled and overcome, and softened down? All the signs of the times are in our favor. Provided we do our duty we shall carry our purposes and views without difficulty. We must act in concert, and then we have nothing to fear.

I shall take the liberty to suggest what the West needs. Plain statements of what will accomplish his destiny is what I will make. We need simple and effective preaching; the Bible, ministers, churches, and the gospel declared in its full strength. Revivals of religion, powerful and continuous, can do it. Clear, discriminating, doctrinal preaching, is needed at the West. Jonathan Edwards began the preaching of the gospel with life and power. He began to preach what is called the New England doctrine. Revivals began under him, and no such revivals ever occurred in any other parts of the world. Cities, we thought, incapable of revivals, there was so much corruption. In colleges we never expected revivals; but now they are common, and may be traced to President Edwards' earnest expositions of the Bible.

The doctrines preached at the West should be defined so that they cannot be misunderstood. The truth should be put into a rifle, and then take aim. We might as well throw the apothecary's shop at the patient, and expect him to recover, as to preach without having it close and practical in its application. Fine, polished style, painted rainbows, should not be substituted for the strong, energetic preaching of gospel truth.

Such was the preaching of Brainerd, of Edwards and Bellamy. The latter was clear as crystal; such preaching is seldom heard, except in what is called revival preaching. In the time of Edwards, the people were not well indoctrinated; but when revivals broke out, a new order of preaching was adopted, and its power became renewed. This is the

kind of preaching we need at the West; such as this we have to a small extent, but we want more of it. Nothing can stand before evangelical preaching. Feeble as it has been, the results have been stupendous, and with the aid of colleges, we have no cause to fear from any source—neither Popery nor infidelity.

### Conversion of Roman Catholics.

[The following remarks were made at the late anniversary of the Foreign Evangelical Society, by Rev. Dr. MORRIS, of Baltimore.]

He asked what the church was doing to convert Catholics? How many of us, said he, are preaching on the subject? I live in the Rome of America; the seat of the Archbishop, where Popery has a more thorough ascendancy, and puts on a more imposing aspect, than any where else; and there, I know there are ministers of the gospel who do not only not preach upon the subject, but who are afraid to do so. They may apprehend no personal danger; but there are the men of wealth and influence in their congregations, who sustain such relations to Popery, as to make allusion to it painful and repulsive. What are we doing for the conversion of Catholics? They do not come to our churches. We cannot get them there. I know of one society formed among them, one of the chief provisions of which is, a fine of five dollars for an attendance at a Protestant church; and a much severer penalty for the marrying a Protestant wife, if she is not converted in a twelvemonth. There is this great obstacle in the way. They are blinded and do not desire the light. If they ever behold it, it must be carried to them. Yet how few and feeble the efforts made to do this.

But it is not a hopeless work. Steeped as they are in superstition, they are not inaccessible. I know of a society of students in a theological seminary, formed for the purpose of labor among Catholics. It has not yet accomplished much; but its visits to Catholic families have shown that they are easily reached, and that the truth, when kindly told, finds a lodgment in many a dark mind, and falls in with the great wants of many a hungry soul.

It is often asked if the Romanists are gaining upon us? No, only by emigration. Conversions to Rome are few and far between in this country; and by no means equal the constant drain made upon their ranks. Romanists afford most hopeful objects of effort. How full of encouragement and hope is that great movement with which Germany is now astir, led on by the courageous Ronge. In how many respects does it bear analogy to the great Reformation of Luther. In many points of character, and many incidents of their history, the two reformers are alike; and it is not too much to say that it is regarded with more intense and absorbing interest among the thoughtful men of Germany, than any movement of the present day.

### Hope of the Protestant World.

[Speech of Rev. EDWARD BUCKNER, D. D., before the Foreign Evangelical Society.]

The hope of the Protestant world in their great controversy over the Catholic world, lies in their becoming holier themselves, and in praying for the conversion of Catholics as lost and ruined sinners, just as they pray for the conversion of their own fellow-men in any revival of religion. He announced this principle, because the reverse of it was believed to be true. Protestants look upon a Catholic church, in the light of Scripture, as a body of men to be destroyed; not as materials for revivals. They ought to be regarded as materials for powerful revivals of religion; and, he continued, until we do look at them in this light, and pray for their conversion, we never shall use energetic means for them; so that the spirit of Protestants should be the spirit of one great prayer-meeting; then shall we use appropriate means, and with faith and success. The reason that we have not done so, is that we have not sufficiently distinguished the system from the men who profess it; neither have we distinguished between the mass of Roman Catholics and the small minority who have pecuniary and political interests at stake. The great mass are men who have consciences like ours; men exposed to temptation, trial, calamity, suffering, death; men who need consolation, comfort, and sympathy, as we do—they have no special interests except to prepare for heaven, and they hold on to their system because they believe it is the way to heaven; the moment their minds are under the impression that it is not the way to heaven, that moment they leave the system. There is always attached to the Roman Catholic system a large mass of conscientious mind, both among the common people and the priesthood. Have you forgotten that Calvin, Luther, Zwingli, Melancthon, and Bucer were Roman Catholic young men, educated in a Roman Catholic school? Have you forgotten that Luther was converted of sin in a monastery? When I read the account of Luther's conversion, I had almost imagined that I was reading an account of the conversion of David Brainerd. It was because he was led to see God as a just Judge, and, like Brainerd, to see himself sinking, that he wrote to Staupitz, 'O, my sins, my sins!' And when told that 'the just shall live by faith,' then the light of heaven first burst in upon his soul, and he rejoiced in the Lord. Yet he was a Roman Catholic still; but settled upon this point—I know this religion which I have experienced is of Christ, and if anything in the Roman Catholic system conflicts with this, it is Anti-Christ, and I will forsake it. This brought him out of the church. You see in this fact

what the Reformation was when it had power. It was a revival. Luther's power was in the fact that he had gone through that tremendous experience. He preached like Brainerd and Marty; and the conscience of the German Catholic responded to his thrilling appeals, and the power of God's law. Now we see the policy which we sought to pursue.

Allow me to state two or three other reasons, and I have done.

1. We should bring the strength of the Protestant world into direct contact with the weak points of the Catholic world. The strength of the Catholic world lies in their organization. Send forth cohorts, and you penetrate the Catholic world in a way which they know not of. God says, I am giving you room to penetrate France. I am opening the world to you. Now gospel penetrates it. Thus will the strength of Protestantism be displayed. Now if the Protestant world would put forth their whole strength in this way, the Catholic world would feel it to the very centre. It would also exert a reflex influence upon the Protestant world. Now to contend with that body of men requires more holiness than any work on earth; for, if there is a temptation to anger and revenge, it is when the Protestant world read the history of the Catholic world. But if we cease to have a forgiving spirit, we cease to have power. The spirit of resentment must be banished out of the controversy of the Protestant world. Then let the Protestant world be ever on their knees; let them weigh the worth of souls; let them penetrate eternity, fathom its depth, and be bathed in a spirit of love, and they will be purified and prepared to wage a tremendous warfare with the powers of darkness. In the third place, not only will it take away a noxious quality from the argument on the subject, but it will impart to the argument its real power. Now there is a spirit of abhorrence prevalent in the Protestant world, which must be removed, not only because it is wrong, but because it stands between us and the salvation of souls. Until this spirit is taken away, there never will be that true spirituality, that unctious, that penetrating and burning power in the arguments of the Protestant world which is indispensably necessary.

Finally, in taking this course we follow up the providence of God. If any one will examine God's providence, he will find that whenever any one has attempted to shake the Catholic system, he has done it in this way; he has taken hold of the conscience. If the Protestant world would come up to the work in this way, with more faith and prayer, God would take hold, and his voice would run through the Catholic world, and there would be no end to Ronges and Leathers. The fact is, we have not prayed for revivals in the Catholic world. We must enlarge our faith and prayer, and God will shake down the pillars of the temple, and its destruction shall come in a moment. It cannot be avoided. It will come in a proper course, pure, holy, strong, coming up like incense before the eternal throne. In conclusion, as was said at the commencement, we must be holier ourselves, labor to save souls, and pray for a revival in the Catholic world as we pray for a revival in the Protestant world, and breathe this prayer in our lives, and there will be no fear of success.

ANECDOTE OF ROMANISM.—Some persons in the Rev. Mr. Romaine's congregation, thinking his style of preaching too plain and common, had requested him to exhibit a little more learning in the pulpit; accordingly, on a certain occasion, he read his text in Hebrew. 'Now,' said he, 'I suppose scarcely one in the congregation understands that.' He then read it in Greek, and added, 'Perhaps there may be one or two that understand me now: I will next read it in Latin.' He did so, and said, 'Possibly a few more may comprehend me, but the number is still very limited.' He last of all repeated the text in English: 'There,' he continued, 'now you all understand it; which do you think is best? I hope always to preach as that the meanest person in the congregation may comprehend me.'

Memoir of Cranfield.

HAVING some business to transact with a gentleman in the city, I called one day at his counting house; he begged I would call again, as I had so much more time to spare than he had, who was a man of business. 'An hour is nothing with you,' said he. 'An hour nothing to a clergyman!' said I: 'you seem little to understand the nature of our profession. One hour of a clergyman's time is worth more to him, than all the gains of your merchandise.'

CURE OF INFIDELITY.—A celebrated French infidel, being introduced to the young Fenelon, and spending some time in his society, witnessing the fervor of his piety, and conversing with him on the subject of religion, was constrained to say to a friend, 'I cannot stay in the presence of this holy man; if I do, I shall be compelled to renounce my infidelity;—no much purity, no much sanctification, proves the reality of his religion, and proves that religion to be of heavenly origin.'

THE LAST CONFORT.—I have taken much pains, says the learned Seiden, 'to know every thing that was esteemed worth knowing amongst men; but with all my disquisitions and reading, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul. It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners.' 'To this I cleave, and herein I find rest.'



## CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, MAY 22, 1845.

TERMS.—\$2 per year; \$2.50 if not paid within 2 months.

## RELIGIOUS ANNIVERSARIES.

TO BE HELD NEXT WEEK IN BOSTON.

The May anniversary of Boston commenced on Monday next. They are connected with nearly every denomination, and call to the city large representation from the churches and societies of Massachusetts in particular, and of New England generally. Some of the societies are not of a denominational character. They seek support from the friends of the particular object for which they were organized, without regard to the views or preferences of individuals on other subjects. Of these are the Prison Discipline Society, Seamen's Friend Society, American Peace Society, American Tract Society, the Massachusetts Temperance Union, and the Massachusetts Abolition Society.

The anniversary which belong particularly to the Baptist denomination will be held, as usual, at Bowdoin Square church. The order of these, and of those noticed above, is as follows:

Monday, May 20th.

3 o'clock P. M. Prison Discipline Society, business meeting, Park St. Church.

3 P. M. Mass. Bible Society, Lecture-Room of Central Church, Winter St. Annual meeting in Central Church, at 4 P. M.

3-1/2 P. M. American Seamen's Friend Society, business meeting, Suffolk Savings Bank, 17 & 18 Tremont St.

4 P. M. American Tract Society, business meeting, Upper Vestry of Park St. Church.

7-1/2 P. M. American Peace Society, annual meeting, Central Church, Winter St.

Tuesday, May 21st.

9 A. M. New England S. S. Union, business meeting at Bowdoin Square Church.

10 A. M. Conference of Baptist Ministers, at Bowdoin Square Church. Essay by Rev. E. Nelson, of Boston.

11 A. M. Prison Discipline Society, Park St. Church.

3 P. M. New England S. S. Union, Bowdoin Square Church. Report, address, and singing by a choir of children.

7 P. M. Seamen before Conference of Baptist Ministers, Bowdoin Square Church. Preacher, Rev. L. Tracy, of West Boylston.

Wednesday, May 22nd.

10 A. M. Prison Discipline Society, Bowdoin Square Church.

10 A. M. Seamen's Friend Society, Park St. Church.

3 P. M. Foreign Missionary Meeting, Bowdoin Square Church.

7-1/2 P. M. Mass. Baptist Convention, Bowdoin Square Church. Report and addresses.

Thursday, May 23rd.

10 A. M. Mass. Baptist Convention, Bowdoin Square Church.

10 A. M. Foreign Evangelical Society.

11 A. M. Sermon at Brattle St. Church, by Rev. Mark Hopkins, D. D.

3-1/2 P. M. Christian Alliance, Mount Vernon Church.

The anniversary connected with the Orthodox Congregational denomination are as follows:

American Education Society, public meeting half-past 7 P. M. Monday, Park St. Church.

Massachusetts Home Missionary Society, Tuesday, half-past 7 P. M. Park St. Church.

Pastoral Association, Park St. Church, Tuesday, P. M. 4 o'clock, Preacher, Rev. Dr. Hitchcock, of Randolph.

Meeting for the Promotion of Collegiate and Theological Education in the West, Wednesday, 3 P. M. Park St. Church.

Foreign Evangelical Tract Society, Thursday, 3 P. M. Massachusetts S. S. Society, Thursday, 3 P. M. American Board of F. Missions, Thursday, half-past 7 P. M. Park St. Church.

TO THE POINT; FROM THE HEART; FOR A PURPOSE.

These are the three characteristics necessary to an acceptable and effective speech. And since we are on the verge of the division of time allotted, in this city, to the noble purpose of instructing, and arousing the good and pious to works of love and charity, we beg leave earnestly to recommend these points of excellence in a speech to the notice of all whom they may concern. The platform, at one of our religious anniversaries, is an enviable position, for a man who has something in his heart with which to stir the hearts of others. To have the command of so much congregated intellect, at such a time, for even fifteen minutes, is no small privilege. But it is a privilege which no man should accept unless he has a purpose to gain, and can from his very soul speak out thoughts and feelings directed to the accomplishment of that purpose, with directness of aim, and simplicity and earnestness of manner. The time of anniversary week is too precious to be wasted. Different meetings are held in the city at the same hour, and if a man has come all the way from Berkshire or Hampden to refresh his spirit and enrich his mind from the fountains of wisdom and Christian love which are to flow here so freely on every hand, how wasteful does he sit an hour under a speech which a man is making simply for his own glorification, or to while away the time! How often does this visitor to the metropolis wish himself, while thus employed, in some other house. If he is treated to a dull or a windy speech in Bowdoin Square, he is thinking all the while of the rich treat he might have had, had he gone to Park St. If he gets nothing but bombast or common-place at the Marlboro', he sighs out vain regrets that he did not go to the Tremont Temple. He allows the right of a speaker in this 'great country' not to speak unto the edification of others, if so be he is edifying himself, but he is sorely vexed, if his own mistake in having come in to that house, when he might just as easily have gone somewhere else.

Again, to attend from three to five meetings a day, for three or four days in succession, is a very severe tax on both the physical and mental system, even where the meetings are fraught with interest. This prolonged attention is absolutely insupportable, if the exercises are deficient in variety and spirit. We hope, therefore, that the good brethren who consent to be heard on these important occasions, will consent to be brief and pointed in what they say. It is not a finished speech, of choice words and studied metaphors and elegantly turned periods, that we ask for; but ideas, facts, and illustrations, uttered with as much simplicity, ease, and natural eloquence, as characterizes the speaker in his own lecture room, when it is crowded, and he is well prepared, and has an object to gain by the very speech he is making. We borrowed the heading to this article from an editorial which recently appeared in the New York Evangelist. To that was attached an extract from the Life of Rowland Hill, who owed not a little of his popularity to the brevity, as well as the wit, which invariably characterized his public addresses. We can hardly spare room for the whole, but the anecdote is 'to the point,' and 'for a purpose.' We therefore give it, just as Mr. Hill was accustomed to relate it himself.

'His Royal Highness the Duke of—' was in the chair, and kindly desired me to sit next him. A man absolutely dead to the duty of a speaker, and some of the people, tired to death, as well they might be, went away. His Royal Highness whispered to me—'Really, Mr. Hill, I do not think I can sit to hear such another speech as this! I wish you would give one of your good natured hints about it.' It was my turn next; so I said: 'May it please your Royal Highness, ladies, and gentlemen, I am not going to make either a long or a boring speech. The first is rudeness; and the second is not required to-day, after the very meeting you have just heard of—so saying, that several of the company have been moved by it out of the room—may I, even for such another would so much as move his Royal Highness himself, that he would be unable to continue in the chair; and would, to the great regret of the

meeting, be obliged to leave off.' This tickled his Royal Highness and the company, and we had no more long speeches that day.

When Rowland Hill had become very aged, he was invited to preside at a meeting of the Tract Society. He returned the following admirable reply, which if you will read, Mr. Anniversary Speaker, will release you from any further annoyance on the subject.

Wotton, Sept. 20, 1835.

MY DEAR FRIEND—An old man, in the 83d year of his age, ought to be a little provident of his remaining strength. You will say, no bodily strength can be needed to sit quietly in a chair at a public meeting. True, but no small degree of mental peace is needed, while the poor chairman must sit it out at three hours at the least, to hear many a tiresome long speech (if they are not all of the same sort) without any remedy or repose, upon the high fidgets, above half the time gaping, and watching the clock. In most of these public meetings I have been tired down before they have been half over, and have been obliged to cheer off with the remains of my patience, and leave the finishing to others, while nothing but a short speech might have been expected from me.

In the way in which too many of these sort of meetings are now conducted, I have my fears, that many a good cause is injured by the means adopted for their support. Though some may be gratified by what may be said to the point, yet O the dullness, the circumspectness, the conceit, the tautology, &c., &c., of others. In short, few know how to be pithy, short, and sweet. And as I find it very difficult to be pithy and sweet, my refuge at all times is to be short. Try, therefore, a poor old man, and let him not be sentenced to suffer such a sort of pillory punishment, and try if you cannot persuade some other good-tempered simpleton to suffer in his stead.

Yours very sincerely and affectionately,  
ROWLAND HILL.  
Mr. Jones, Religious Tract Society,  
Tacomaster Row, London.

SOUTHERN BAPTIST CONVENTION.

The Baptists of the South have organized. They have formed a Triennial Convention, and two missionary Boards. The Foreign Board is located at Richmond, Va. The Home Mission Board at Marion, Alabama.

The Convention met at Augusta, Ga., May 8. Hon. Wilson Lumpkin, of Geo., was called to the chair. The number of delegates present was about 500. All the Southern States being represented. Officers of the Convention were elected as follows:

Rev. W. B. Johnson, D. D., of S. C. President.  
Hon. Wilson Lumpkin, of Ga., Rev. J. B. Taylor, of Va., Vice Presidents.  
Rev. J. Hartwell, of Ala., Mr. J. C. Crane, of Va., Secretaries.

On motion of Rev. Dr. Fuller, of S. C., a committee of sixteen was appointed to prepare and report a preamble and resolutions for the action of the body, to wit: Rev. Dr. Fuller and Dr. M. T. Mendall, of S. C.; Rev. J. A. McKee and W. Crane, Esq., of Md.; Rev. T. W. Synard, of D. C.; Rev. J. B. Jeter and Rev. T. Hume, of Va.; Rev. D. McCall, of N. C.; Rev. B. M. Sanders, of N. C.; Rev. D. M. Mallory, of Ga.; Rev. A. Travis and Gen. E. D. King, of Ala.; Rev. Isaac T. Hinton and Rev. R. Holman, of La.; Rev. Isaac McCoy, of Ky.

On the morning of the second day this committee made their report through Dr. Fuller, the chairman, which was as follows:

The committee to whom it has been referred to report a preamble and resolutions, cannot but express their profound sense of the responsibility which they have assumed, at this important crisis, as the integrity of the nation, the interests of truth, the sacred enterprise of converting the heathen, are all involved in your deliberations. That this Convention was so unanimously demanded, must be apparent to all. The Boston Board have in their answer to the Alabama resolutions most clearly and unambiguously expressed their power and their responsibility. The Triennial Convention was formed on the principle of free qualification of members from the South and North.

And what is important, every qualification of missionaries is prescribed by the original Constitution of that Convention. The fifth article, providing that 'such persons are in full communion with this Convention as are in full communion with the regular church of our denomination, and who furnish satisfactory evidence of genuine piety, good talents and fervent faith in the Redeemer's cause, are to be employed as missionaries.'

Besides this, too, the declaration of the Board, that 'any one who offers himself as a missionary, having slaves, and should insist on retaining them, or who, by any other means, is an innovation and a departure from the course hitherto pursued by the Triennial Convention, such persons having been appointed; and lastly, the decision of the Board is an inflexible one of the resolutions passed at the last annual meeting in Philadelphia, and the General Board at their last meeting in Providence has failed to reverse the decision.

Amidst such circumstances your committee esteem it absolutely necessary that the friends of the Triennial Convention, and the lovers of the Bible, shall at once take their stand, and assert the great catholic principles of that constitution, and of the word of God.

Your committee therefore submit the following resolution, as embodying all that they are now prepared to suggest to your body, to wit: Resolved, unanimously, That for the peace and harmony, and in order to accomplish the greatest amount of good, and the maintenance of the scriptural principles on which the General Missionary Convention of the Baptist denomination in the United States was originally formed, it is proper that this Convention at once proceed to organize a Society for the propagation of the gospel.

The resolution was adopted unanimously, and on the resolution the following discussion arose.

Rev. Mr. Jeter, of Va., said he had never addressed a deliberative assembly under a deeper sense of his responsibility, and without consulting the time of the house he would at once proceed to the discussion of the question. There were, he said, but three courses to be adopted by the Convention. The first was to submit in the action of the Triennial Board at Boston, and co-operate. The second was to await the action of the Triennial Convention at its regular meeting two years hence; and the third, to withdraw and form a separate organization.

The Speaker enforced his own views of the propriety of a separation in a few brief remarks, in which he referred to his present and former position on this question. He had been a conservative, so much so, indeed, as to be considered by some of his friends as leaning to the North. He was now in favor of a separate organization, and the more he reflected upon the subject, the difficulties which at first presented themselves to his mind vanished, and he believed the cause of God would be promoted thereby.

In course of his remarks, Mr. J. read the following extract from a letter of Dr. Wayland to himself. Dr. Wayland says:

'You will separate, of course. I could not ask otherwise. Your rights have been infringed. I will take the liberty of offering one or two suggestions. We have shown how Christians ought not to act, it remains for you to show us how they ought to act. Put away all violence, act with dignity and firmness, and the world will approve your course.'

Mr. Haynes, of South Carolina, was desirous to bring his position. He was the delegate of two bodies; one had instructed, and the other had not; he, however, felt perfectly at liberty to act upon this question, and he most heartily concurred in the spirit of the resolution, and should vote for it from a conviction that it would result in good. He there went back, heart and soul, for the resolution.

Mr. Duncan, of Virginia, had a difficulty in his mind; he desired some of the committee to state why it should be called a Society; which, if removed, he would vote for the resolution. What relation would we sustain to the Triennial Convention?

Mr. Fuller explained. He preferred the term

Society, because the Baptist church could not, in any way, be divided; it was separate, independent, and self-sustaining. The churches of the Union were not under any general head, they were only associated for a distinct purpose. It was an error to call it a church, which he should be glad to have corrected; besides, the word society was more general.

Mr. Burroughs, of Penn., remarked: It was with pain he contemplated the objects of this assembly—not because of his opposition to the measure, but because he regretted the necessity of a separation from those to whom they of the middle States had been so long bound by the ties of a common brotherhood. The middle States were opposed to the action of the Boston Board, and were at a loss what course to pursue. They therefore waited for light. They had passed a series of resolutions in opposition to the action of that Board. In the discussion which was had upon those resolutions, it was contended that the Board at Boston were only acting in the capacity of agents, and their course would not be sustained. The question of a call for a special meeting of the Triennial Convention had suggested itself, but what good could result? None.

Mr. Tinsley, of Va., said, before and since he left home, he had doubted as to what policy should be pursued; but he had determined, be the consequences whatever they may, he would act with the Southern Convention. He wished them to assume a position which would not subject them to the name of seceders.

The Rev. John Davis, of Ga., deprecated haste in the discussion of this important question, which was more important than any that had ever before been agitated by the Baptist church. He thought a separation would be productive of good, because agitation would cease, and he therefore favored the resolution.

Mr. McCoy, of Ky., had supposed that Kentucky was above suspicion, and was astonished to hear that any doubts had been entertained as to how she would sustain herself. He was satisfied she would sustain the action of this Convention.

Several other speakers expressed their views, when Mr. Hartwell, of Ala., after expressing a desire for more discussion, remarked, as nothing had been said of Alabama, he would say a few words. He had for several years acted as agent of the Boston Board, and from his opportunities of knowing, he had no doubt Alabama was in favor of action.

Here followed a short conversational discussion, when a general call was made for the question, and on being put the resolution was unanimously adopted.

It was then moved that the following names be added to the committee of sixteen, who should prepare and report a constitution for a Southern Association: Messrs. W. B. Johnson, J. C. Crane, Dr. Curtis, of Charleston, Dr. Daggs, Samuel Furman, Baker, Stringfellow and Hartwell.

On the third day, the Committee, through their chairman, submitted a preamble and constitution, which was finally adopted. The Constitution makes the conditions of membership the same as those of the Baptist General Convention of the United States. Whatever is peculiar about it will be seen in the preamble, and the 1st, 2d, and 5th articles, which we copy.

PREAMBLE.

We, the delegates from missionary societies, churches, and other religious bodies of the Baptist denomination in various parts of the United States, met in Convention, in the city of Augusta, Georgia, for the purpose of consulting on the benevolent intentions of our constituents, by organizing a plan for eliciting, combining, and directing the energies of the whole denomination in one sacred effort for the propagation of the gospel, agree to the following rules or fundamental principles:

ART. I. This body shall be styled the Southern Baptist Convention.

2. It shall be the design of this Convention to promote Foreign and Domestic Missions and other important objects connected with the Redeemer's kingdom, and to combine for this purpose such portions of the Baptist denomination in the United States as may desire a general organization for Christian benevolence, that shall fully respect the independence and equal rights of the churches.

3. The Convention shall elect, at each triennial meeting, as many Boards of Managers, as, in its judgment, will be necessary, for carrying out the benevolent objects it may determine to promote; all which Boards shall continue in office until their successors are appointed. The Convention shall elect a President, Vice President, Secretary, Treasurer, Auditor, and fifteen other members, seven of whom, including one or more of the officers, shall form a quorum for the transaction of business. To each Board shall be committed, during the recess of the Convention, the entire management of all the affairs relating to the object with whose interests it shall be charged; all which management shall be subject to the review of the Convention, and such other instructions as may be given from time to time. Each Board shall have power to make such compensation to its Secretaries, and Treasurer, as it may think right; fill the vacancies occurring in its own body; enact its own by-laws; have an annual meeting at any place it may appoint, and may meet at other times and places as it may think best; keep a record of its proceedings, and present a report to the Convention at each triennial meeting.

The report of the Committee proposed that the body should be styled the Southern and Southwestern Baptist Convention, and on taking up the first article of the Constitution a motion was made to strike out Southwestern, which gave rise to a protracted debate, in which several gentlemen expressed their views.

It was urged on the part of the advocates of striking out, that Southern was definite, shorter, and was sufficiently expressive to cover the whole ground. They meant no disrespect to their Southwestern brethren, but preferred the shorter and more expressive term. On the other hand, those opposed to striking out, expressed their fears that their constituents would take exceptions to a term so sectional, and might think that their feelings had been disregarded, &c. &c. The motion to strike out the word Southwestern prevailed by a decided majority, and the article was then adopted.

Dr. CARTY moved that a Committee of three be appointed to prepare an address to the public, setting forth the reasons which have led to the formation of the Southern Baptist Convention, the necessity of such an organization, and giving an exposition of its principles and objects, which shall be published in connection with the minutes of this body in such public prints as will allow it to place in their columns. The resolution was adopted, and Drs. Curtis, Johnson and Fuller were appointed a Committee.

After the appointment of the Committee a motion was made to reconsider, with a view to increase the number to seven, which gave rise to a protracted running debate, during which various motions were made, some of which were after discussion withdrawn and others acted upon, and the Convention finally determined to adhere to the number of three by a decided majority.

Mr. Jeter submitted the following:

Resolved, That the individuals, churches, and other bodies approving the Constitution of the Southern Baptist Convention, adopted by this body, be recommended to meet for organization under the Constitution, by members or delegates, according to the provisions, on—

And that this Convention now present to the election of officers and boards, to continue in office until the contemplated meetings.

This gave rise to a discussion, pending which the Chair suggested a doubt, as to the powers of the Convention to proceed to organize even a provisional government. This led into a new field of debate, which finally resulted in a decision to proceed to organize.

Of the proceedings of the next session, on the

fourth day, we have as yet received only the following facts: Johnson, of South Carolina, was elected President of the Convention, Dr. Fuller, of Georgia, Dr. Jeter, of Virginia, Dr. Curtis, of South Carolina, and others, Vice Presidents. This body is to meet every three years. The first meeting is to be in Nashville, Tennessee, May, 1846.

The Boards are to be two in number, for independent purposes—one charged with the foreign missionary department, the other with the home missions.—The Foreign Board is located in Richmond, Va. Rev. J. B. Jeter, of that State, is its President; Fuller, of South Carolina, is Vice President; and Mallory, of Georgia, Recording Secretary.

The Home Board is placed at Marion, Alabama; Dr. Manly, of that State, is President; Hon. J. Belton O'Neal, Vice President; Professor Reynolds, Recording Secretary.

An Indian Board did not succeed, in consequence of some deficiency of information on the subject. Mr. McCoy, of Georgia, was its able champion.

Professor MELL, of Mercer Institute, advocated a Southern Board of Publication, but the matter seemed premature, and the convention laid it on the table.

The Convention did not adjourn until near 12 o'clock at night. The delegates were impatient to be gone, and were dropping off fast.

## CORRESPONDENCE FROM NEW YORK.

Exhibition of the Blind—Of the Deaf and Dumb—Infidel Convention—Society for the Abolition of Capital Punishment.

New York, May 18th.

The annual exhibition and concert of the pupils of the New York Institution for the Blind, always draw a large audience at the Broadway Tabernacle, which on this day was crowded in every part. More than a hundred pupils were present, bringing with them specimens of their work, in the shape of boxes, baskets, and the like. They were examined in various studies, geography, astronomy, chemistry, arithmetic, and geometry, in this last going through a difficult problem with a highly interesting and unwearied, were encouraged with much performance, and were touchedingly executed. One, an anthem, 'I will wash my hands in innocence,' tested the time and taste of the pupils in a way that reflected credit on themselves, and Prof. Reid, their teacher.

A gem from King's Oratorio of 'The Intercession,' entitled 'Eve's Lamentation,' was sweetly sung by Ann Smith, who played the accompaniment on the piano-forte. The choir performed a chant written by a pupil, Robert Elder, to the psalm, 'Praise the Lord, O my soul!' The performance which gave the greatest delight, was a duet set to the words of the Lord's Prayer, which was sung by Misses King and McManus, the accompaniment on the piano being played by Ann Smith. Exhibitions in reading were also given, showing an astonishing facility. During the exercises, a pupil, Miss Frances Jane Crosby, recited the following poem, composed by herself. When we hear her discourse on the golden sun, the blue sky, the bright stars and the green earth, 'Nidya' ceases to be a creation of fiction.

O, 'tis a glorious morn! the golden sun  
Just peeping from his orient chambers, calls  
On nature to rejoice, and banish gloom.  
Up! cast the dews of thy couch away!  
Nor waste in slumber precious hours like these;  
To the blue sky above the lift thine eyes,  
Lovely as when his Maker's voice divine  
Did first in high proclaim, and the bright stars  
In heavenly concert swell their notes of praise.  
Go forth where nature's boundless hand hath strewn  
Her choicest treasures; hear her language flow,  
With such a beauty that might melt our hearts  
In heavenly ecstasies, and melt our souls.  
They tear their blushing cheeks, and smiling greet  
In silent eloquence the late young morn.

O, could we, with the glowing shades of night,  
Chase the dark clouds of sorrow from the brow;  
Could pure affection feel no withering hind,  
And heart to heart in one sweet tie be linked,  
Forever the soul content to fold her wings,  
And dwell for ever 'neath our loveless loveless.

But earth is not our home; its faintest scenes  
Entrance but with a momentary joy.  
A few short months, and the green spot thou tread'st  
Will smile no more, nor gentle flower be seen,  
Nor carol swell of the aerial choir.  
In that deserted world will charm thine ear.  
Thus the most sacred ties of human love  
By Death's cold hand are broken one by one.  
Friend after friend depart, with mournful step  
We leave the tomb to the narrow house of clay.  
And to our hearts come home the solemn truth,  
'We are but dust, and dust we shall return.'

The exhibition of the pupils of the New York Institution for the Deaf and Dumb, attracted an immense audience, and as it was all sight-seeing, tall people were at a premium. We do not remember ever to have witnessed more heartily that we were 'six foot in our stockings,' yet we comforted ourselves somewhat at the vain efforts of the little friend of our elbow, who rejoiced in a greater degree of brevity than herself. The pupils appeared happy, and while they carried on a noiseless entrance but with a momentary joy.

While the friends of the Christian religion were celebrating their anniversaries, the enemies of Christ were busy in a Convention in planning a scheme by which they might concentrate their efforts. Infidels from several States met on Sunday the 4th inst., and organized themselves by appointing Judge Hertel, of this city, President, who on the following day read a long address setting forth his views. There was much difficulty in harmonizing their views, or rather in deciding where to begin the work of reform, where to strike the first blow, as the world is entirely wrong, and every thing must be reformed. It was evident that the members of the Convention had not been subjected to the leaven of reform, for they were ready to devour each other, as well as to exterminate priests and priests. It may surprise some who have heard the professions of the largest charity made by these reformers, that they should show a disposition so belligerent, but the ground-work of their creed, the chief cornerstone of their building, explains it: 'It is we, as reformers, who are the enemies of the world; we are not responsible for the opinions we entertain; or, as Robert Owen expressed it in a speech, 'we are just as responsible for the color of our hair or

our eyes, as we are for our belief; we are the creatures of circumstances.' And therefore, said he, 'we ought to speak kindly of those persons who call themselves Christians, as they are not to blame for being so.' The meeting was far from being a harmonious one, and it was evident that its members were discontents of every grade, and each one strove to introduce his own particular effort at reform. Some were unwilling to have their names published as members of the Convention. Robert Owen, the socialist, was a prominent man in the meetings, and appeared to have the confidence of the great majority. He is not, as has been represented, a person of mild, benevolent countenance, but to us his rather the appearance of that personage which figures so conspicuously in the third chapter of Genesis. The faces of the great majority betokened anything but a mind at ease, and many of them the unmistakable manifestations of unbridled passion. Such a Convention, and the effort to disseminate doctrines that strike at the heart of Christianity, and seek to uproot the most sacred social institutions, teach us that there is something more for Christians to do, than merely pray, 'thy kingdom come.'

A Society for the abolition of Capital Punishment has just been organized, and the Vice President of the United States, Hon. Geo. M. Dallas, appointed President. We think the members have acted with great propriety in selecting the city of Philadelphia as the seat of the Society, for there is no city in the Union that so much needs the influence of a life-preserving institution. The principles of this Society are getting a firm and extended hold on the community, and the obstinate unwillingness of justice to find a verdict of guilty of murder, will hasten a change which Infidels and Universalists could never effect. By the way, how is it that Universalists are so much opposed to their brethren being sent from a world of care and sorrow, ultimately, to a world of bliss? they should be the last to oppose the death punishment, and yet they, with the various grades of discontents, are the head and front of this movement.

The meetings which have produced this National Society for the Abolition of the Punishment of Death have been held frequently in this city during the past winter; the best advocates have made their best speeches, and the humanity if not the judgment of some of the most intelligent men in the community has been enlisted in the cause.

MALLAN.

The weather—New city administration—Morals of politicians—Dueling in the Navy—News from Mexico—Centennial celebration of the First Baptist Church—Dr. Cone.

New York, May 16th, 1845.

This morning opens on us with a cold rain-storm, and an occasional shower of hail, which is greatly in contrast with the sultry days of the early part of the week, that reminded us of the sudden advent of summer. The rain is quite welcome to the flowers and parched earth, and we hope will do that for the dirty streets, which the city fathers have neglected to do. The city government has just passed out of the hands of the Native American party, with Mr. Harper at its head, and we fear, from the early demonstrations of the new comers, has gone into hands less pure. Under the late administration much was done for temperance, and one of the first acts of the present one was to retrograde a step, and re-establish the 'tea-room,' where, it is said, ten much stronger than any ever imported from China, is drunk in liberal portions. This is a corrupt city, and in many respects badly governed, as in every city where party considerations are paramount to the claims of good order, morality and religion; and it is only when the friends of these virtues, that a good administration can be secured.

The Engine Club, with Rynders, a ruffian black-leg, at its head, the man who in the recent election was cheek by jole with the dignitaries now in power at Washington, and it is said flourishes a cane given him by President Polk, and at whose command ten colored porters, faithful, industrious men, were removed from the Custom House, to make room for a like number of his followers,—these and thousands of that kind are so powerful at the polls that they will carry an election, unless all the friends of good order of all parties will unite and rally under a common banner. This is the reason that Mr. Harper, who has in one year done more for the morals of the city than all the mayors in the last ten years before him, was defeated. Neither political party, as such, can elect the right man. The power of the grog-shop in the Legislature is seen in excluding New York city from the benefits of the new excise bill, which provides that the people shall decide whether licenses shall be granted in their cities, towns and villages; and quite as fearful an influence is seen in the defeat of the bill to punish adultery and seduction.

It must be pleasing to the friends of morality, to observe symptoms of moral sense in our chief magistrate, President Polk, who has stricken the name of Lt. Wm. D. Hurlst from the Navy for duelling. We hope the same feeling will show itself on every fitting occasion, without partiality. Lt. H. treated a passed midshipman badly on duty, and then gave him to understand that he would waive rank, and accept a challenge. They fought, and the passed midshipman's blade pierced the calf of H.'s right leg, and broke the bone of the left; 'a capital line shot,' as the initiated would say. New Englanders ought not to know how duels are fought, and often wonder how it is that so few hits are made. This is the way it is done. In order to expose as small a surface as possible, the right side is presented to the adversary, the legs in line; and then to protect the lungs and the vulnerable parts between the hips and shoulder, the arm from the elbow up is laid close to the body. There is no such thing as taking aim, and nothing but great practice or pure accident will make a hit. The parties fire while the words one, two, three, are being said, and the position, and haste, and fear, combine to make the brave cowardly hit very wide of the mark. For many years duelling in the Navy has been nearly confined to midshipmen, and it is really surprising on what trifling occasions they sometimes call each other out. A dispute about a piece of pie has been settled in mortal combat. These fights generally occur among Southern bloods, and when we know how they are educated at home, it is not surprising that it is so. Last summer we visited Jackson, La. where is a college under the patronage of the State. It was closed, and we asked the reason, and were told that they did not find a President to please the boys. Ungoverned at home, they would not bear the restraint necessary to keep order in an institution, and the establishment, which in point of location was exceedingly beautiful, was abandoned. We thought if we were their guardian, we would send them to Providence and have them 'done Brown.'

On the subject of duelling we make an extract from an article in the National Intelligencer.

'Two youths had a difficulty at sea; a challenge was sent and declined by a midshipman on the exalted and ennobling ground, that his life and his pay were not his own, but were the food and only earthly hopes of a widowed mother, who had been reduced from affluence to utter poverty, and who depended on what he could save from his pay for her bread, and on his elevation in service for her happiness. The bloody code of duelling was deaf to these appeals from one who had done no wrong; while a series of provocations never ceased, until the other the harbor of—, the challenger gave the other the alternative to fight



Again, it may be required, have the Board been at all presumptuous in enlarging their operations? We think not. At Richmond, they were instructed to establish new missions, and further, to employ every properly qualified missionary whose services they may be able to obtain. There was then a large amount of funds on hand; besides, a resolution was passed by the Convention to raise about double the amount of the usual annual receipts. Accordingly, the Board augmented their missionary force—but in full proportion they have not ventured to carry out their instructions—they have not dared to employ all that have been ready to go out as missionaries.

For several years, there have been good men waiting for the funds in the Treasury to authorize the Board to give them an appointment. It is the practice of the Board to make a careful estimate, at the commencement of the year, of the probable amount of receipts during the same, and to make their appropriations accordingly. They have not felt at liberty to reduce the number of mission stations, and after all their precaution, the increasing expenses of their missions as they necessarily enlarge their operations from year to year, by their schools, printing, &c., &c., such as sickness, return of missionaries, and extra expense, the expenditures of the Board exceed their receipts by about \$12,000 a year.

A crisis is near which must be met. The Board feel that they cannot continue their present missionary operations, unless the churches manifest a disposition to sustain them. They believe the time is at hand when duty will require them to give up some of their mission stations, and call home some of their missionaries—the only alternative will be an increase of contributions from the churches. This subject was pretty fully discussed by the Board at Providence on the last day of their meeting, which was the most solemn, affecting and interesting season during the anniversary. All the mission stations are dear to the Board; they have watched, prayed, and wept over them, with paternal care and anxiety, and it is peculiarly trying to think of giving any one of them up, and retiring from a single field in which they have been laboring. It is nothing less than taking from the native converts and those who are beginning to receive the word of salvation, the bread of eternal life. But the Board cannot support these missions at their own expense—nor ought they to incur a debt to do it, without a reasonable prospect of having the means to discharge it. Brethren, what can be done? here is the crisis, how shall it be met?

#### ORDINATION AT KEENE, N. H.

On Wednesday, the 6th inst., Bro. HORACE RICHMOND, a late graduate of the Newton Theological Institution, was ordained to the work of the gospel ministry, and as pastor of the Baptist church and society in Keene.

The ecclesiastical Council met on the afternoon of the day preceding, and was organized by the choice of Rev. John Peacock, Moderator, and Rev. John L. Sanborn, Clerk. The candidate gave a relation of his Christian experience, call to the ministry, and views of Christian doctrine; his examination was thorough and satisfactory, and the vote to proceed to ordain him was unanimous.

The following was the order of public services:—1. Anthem; 2. Reading of the Scriptures, by Rev. P. French; 3. Anthem; 4. Introductory Prayer, by Rev. Caleb Sawyer; 5. Hymn; 6. Sermon, by Rev. Daniel F. Richardson, of Concord, N. H.; 7. Ordaining Prayer, by Rev. John Peacock; 8. Charge to the Candidate, by Rev. Mark Carpenter; 9. Right Hand of Fellowship, by Rev. John L. Sanborn; 10. Address to the church and congregation, by Rev. H. H. Parker, of Burlington, Vt.; 11. Hymn; 12. Concluding Prayer, by Rev. Calvin S. Baker; 13. Anthem; 14. Benediction, by the pastor.

Mr. Richardson's sermon was founded on Rom. 13: 17. "For they watch for your souls, as they that must give account." The discourse was very interesting, and was listened to with deep and thrilling interest.

The union now formed between the church at Keene and their new pastor has not been hastily formed. He has been with them more than twelve months, and has accepted the invitation to become their pastor after a long and prayerful deliberation; and may have the benefit of a long and happy ministry.

On Tuesday evening the anniversary in behalf of the American Board of Commissioners for Foreign Missions was held in the same place. With the aid of the speakers, it was perfectly a loss to the account for the fact of so many vacant seats. The Rev. Dr. Armstrong, one of the Secretaries of the Board, gave in a lucid manner a most interesting and instructive statement of the condition and prospects of the missions.

The past year has been one of important events and great success. The Turkish government has so far adopted the principle of religious toleration as to virtually renounce a maxim of the Koran, and remove a formidable obstacle to the progress of the gospel.

Most of the missions in various parts of the world have been visited by the Holy Spirit, and are in a prosperous condition. Several of the churches in the Sandwich Islands now sustain their own pastors. The receipts of the Board for their missions past have been \$185,000, and they have a fair prospect of being from \$200,000 at the close of the financial year, in July next. Under the care of the Board are 26 missions, 95 stations, and numerous out-stations; 500 missionary laborers, and numerous native assistants; 31 printing presses, which have thrown off 50,000, 000 pages the past year in 32 different foreign languages; they have 640 free schools, and 30,000 pupils; 43 boarding schools and seminaries with 1600 pupils; 63 churches and 26,000 members. The meeting was addressed by several speakers, two of whom were missionaries re-visiting the field of their labors.

Resolved, That the Sabbath school, being a prominent means of impressing these great truths upon our children and youth, who may be considered the hope of our country, commands the serious attention of the statesman, the philanthropist, and Christian.

Resolved, That our common schools are a proper medium through which such instruction should be given.

Resolved, That aside from the religious instruction of Bible instruction, its recipients are safely entrusted to the care of the civil authorities, and are to be seen by the few wrong criminals who have been Sabbath school scholars.

Resolved, That the organization of educating our children and youth in the great principles of the Bible, pre-eminently rests upon parents and guardians.

Resolved, That the language of the Bible is peculiarly adapted to the youthful mind, and as such should be much used in common as well as in Sabbath schools. N. P. FOSTER, Pres.

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"Considerable effort is also making to extend the cause of education in our own denomination. Academies under the patronage of the denomination have for some time been in flourishing operation in Brandon, Derby, Lowell, and Townsend. The Literary and Theological Institution at New Hampton, N. H., has received considerable pa-

tronage from this State. As we seem to need an institution in New England where those whose age or other circumstances preclude a regular classical course, I trust that Vermont and Maine will respond to the request that has been made by N. H., to assist her in sustaining the theological department. Much as I desire a thoroughly educated ministry, I am fully convinced that many can take only a partial course, and such may be very much benefited by the theological course at New Hampton. More than half of the Baptist ministers in New Hampshire, and many in other States, that are doing much good, received their education there.

#### CORRESPONDENCE FROM PHILADELPHIA.

The friends' annual meeting—Philadelphia Anniversary.—Dr. Beecher's sermon—Foreign Evangelical Society—Foreign Mission Society—Ecumenical Council.—Bro. Denison's visit.—Dr. Perry's sermon.

MASSACHUSETTS.—This has been a stirring and interesting week in Philadelphia. In whatever street you take your tramp, at whatever corner you turn, you meet here and there, and everywhere, serious, plain, neat clad, straight forward, perpendicular Quakers. It is the season of the great Annual Meeting of that party called the "Hicksites." They meet, men apart, and women apart, and no uninitiated, uncircumcised Gentile of the world or other denominations is allowed to place foot within their sacred courts at these annual meetings. It is said that the subject of slavery was on the carpet a day or two since, all being professed abolitionists, but differing in regard to measures and the extent of action. This is about as much as I can learn about the matter. The Orthodox party had their great gathering some two weeks ago, at which it is said that some 2000 were present.

The anniversary of several important societies are held here this week. They commenced Sabbath afternoon with a sermon, from the venerable Dr. Beecher, in behalf of the 'Society for Promoting Collegiate and Theological Education at the West.' I did not hear the sermon, but it is said to have been distinguished by the Doctor's characteristic pathos and power.

On Monday evening the Foreign Evangelical Society held its anniversary in Dr. Barnes' church. Dr. Baird who has recently visited various European countries, and lately gave, in this city, a course of popular lectures, on their religious condition and prospects; gave an abstract of his annual report. The Society was formed six years ago without funds; its object seems to be, to introduce a purer and Protestant Christianity into countries where only a corrupt form of it now exists; and so to occupy fields not directly within the scope of those for home supply, or those for the conversion of the heathen. The receipts of the Society for the past have been over \$18,000.

The Society is receiving the increasing confidence and liberality of the benevolent, and has bright prospects of extensive usefulness. Roman Catholics in Germany are attempting to reform Romanism. Very many villages in France demand Protestant preaching, numerous converts are distributing, broad and wide, Bibles and religious books, the reading of which creates the desire of hearing a purer gospel. Applications for books come from France, Italy, Russia, Egypt, &c., &c. Five of the forty students at Geneva are converted Roman Catholic priests. More has been done during the past year than any preceding year. A wide door is opened for great good.

Dr. Beecher moved the acceptance of the report, spoke pointedly of the danger of being too much elated by success, and of the importance of a sense of dependence and much prayer, lest the enemy of souls get advantage of us, as he often does of God's people in revivals, when they go to rejoicing, we up their humility and dependence. What we now see is but the faint glimmerings of the morning before a day of glory to be enjoyed hereafter, if we do our duty, keep humble, and pray on in faith.

Several speakers followed, who ought to have been interesting; were very severe on Romanism, mild toward the apostate, lifeless Lutheran churches, and all were perfectly silent relative to the success and sufferings of the Baptists in Germany, Denmark, &c.

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half of the sons of the ocean; and while he is so nobly engaged for others, we trust he will touch some chords, that will eventually vibrate with sweet and lasting harmony for his own future happiness.

One of the Episcopal papers in the city informed us, last week, that the 'Rev. Gideon B. Perry, D.D., LL.D., pastor of the New Market St. Baptist congregation [they do not like to say church], Philadelphia, was received as a candidate for orders in the church; i.e., the Episcopal church. It is said that Mr. P. denies the official character of the notice, which is said to be nothing strange for him. Of the manner in which Mr. P. obtained his title, and other commendations; of his standing among Baptists in this vicinity, in N. E., and elsewhere; of a thousand other singular things, told and believed for many years; and of the smiles and hopes indulged by every intelligent Baptist in this vicinity, I need not speak particularly. Mr. P. has resigned his charge, and is supposed to be studying Episcopal forms.

SIGMA.

A disturbance occurred at Chambersburg, Pa., last week, in consequence of a slave-hunter, named Fungerson, from Hagerstown, Md., paying the former place a visit. He was attacked by a hundred colored persons, headed by a white individual, and would have been severely injured, if not killed, but for the interference of some respectable citizens.

MISSISSIPPIANS CORRECTED.

MESSRS. EDITORS.—The last number of the Religious Herald contains an editorial article, purporting to give authentic information touching certain matters. The following is an extract:—

"No two members of the Acting Board decided to the grounds on which the Board decided the principle of excluding slaveholders. The prime agent was Dr. Sharp. He penned the Circular, and seemed to think that it would be a personal slight should it not be adopted. He threatened to withdraw from the Board, and his resignation would have been followed by that of three pastors in Boston. Elder S. Peck was a division among themselves, finally voted for it, and the vote, in accordance with one of the rules of the Acting Board, was unanimous."

Permit me respectfully to assure Mr. Sands, that he has been misinformed respecting several particulars, and has therefore made incorrect statements.

It is not true, as he states, that "no two members of the Acting Board could agree to the grounds &c." A majority were agreed on the ground of expediency. The whole were agreed on two points:—First, that, whatever the reasons which might be assigned for their inability, they could not appoint as a missionary to the heathen such a slaveholder as they described. Second, that they could not be a party to any arrangement which would imply approbation of slavery.

It is not true that Dr. Sharp, at any stage of the discussion, threatened to withdraw from the Board; and I deny that any one is authorized to say, or even to conjecture, that if he had withdrawn, his resignation would have been followed by that of three pastors in Boston.

It is not true that I voted in favor of the circular for the reasons specified by the editor of the Herald. I voted for it because I approved it.

It is not true that the Board has any rule requiring its votes to be unanimous. We endeavor as far as possible to act harmoniously, and therefore we work happily together. In relation to some parts of the circular, there was a difference of views; but as they pertained to questions of expediency rather than of conscience, we were able, by mutual forbearance and concession, to come to an unanimous conclusion.

BARON STROW.

OUR NATIONAL NAME.—Much interest has been excited by a late proposal, which originated with the New York Historical Society, that we should have a national name, more definite and less circuitous than 'The United States of America.' Good reasons were urged for the measure, and the name Alleghania was proposed, from the Alleghany Mountains. But it seems that this name, after discussion by the press and public generally, has been repudiated by its parents.

The New York Commercial Advertiser says:—At a remarkably full meeting of the Historical Society, last evening, after a long debate, the quietus was given to the proposition for tampering with the name of the United States, first by striking out the resolutions of the committee, and then postponing the subject indefinitely. The discussion is said to have been somewhat warm and acrimonious.

RESIGNATION OF DR. COKE IN THE HOME MISSION BOARD.—We learn from the Baptist Advocate, with sincere regret, that the Rev. S. H. Cone, D. D., who has served the Home Mission Society from its first organization, has felt it his duty, under existing circumstances, to resign his place in the Board.

Mrs. EDMOND'S POEMS.—It is with great pleasure that we announce a volume of poems now on the eve of publication by Messrs. Gould, Kendall and Lincoln, the author of which is A. M. C. J. now Mrs. Edmond. Her readers are familiar with her beautiful strains, and she has been a frequent contributor to our columns. We believe the book will be a valuable addition to the popular literature of the country. It is to be adorned with fine engravings, and to contain over 300 pages 16mo.

The Bowdoin St. Congregational Church and Society, of this city, have extended a call to the Rev. ADAM REID, of Salisbury, Ct., to become their pastor.

Several articles and notices which we intended to prepare for this number, were compelled to defer. In the midst of this week's labors, the editor is interrupted by a sudden domestic affliction, which darkens the sunshine of life too much to allow to his pen its wonted freedom.

Summary of News.

The vote in this city on the acceptance or rejection of the Water Act, was as follows: Yeas, 3699. Nays, 3998. Majority against the Water Act, 309.

Mr. Charles H. Coburn, a very worthy and industrious young man, a master mason by trade, while at work on a building in Congress, near the corner of Milk street, about half-past 10 o'clock this morning, fell from a beam in the 3d story into the cellar, and fractured his skull very severely. He was taken immediately to the Hospital, but we learn that slight hopes of his recovery are entertained. Mr. Coburn is a married man, and is the father of a young child.

Letters from Nashville and from the Hermitage, render it highly probable that the ex-President is already among the dead. On the 4th his limbs were swollen from his feet upward, and his respiration was feeble and difficult. On the 7th he commenced a letter to Mr. Blair, but was unable to finish it. His mind, however, is represented as vigorous and clear, and his memory unclouded. He is said to manifest the most perfect patience and resignation to the Divine will, and confident assurance of salvation through the atonement and mediation of the Saviour.

We learn from the Salem Register, that the schooner Daniel Webster, from Ellsworth for Boston, was wrecked in the gale on Saturday. She sprung leaked, filled and exploded, and four persons perished. An eastern schooner was lost on Sagum bar in the same gale, crew saved in the life boat.

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Presidents Washington, Madison and Jackson had no children—President Polk has none.

The balances for weighing the letters under the new post office law, are now before a committee of five gentlemen—one selected from the Patent Office, one from the coast survey, and the postmasters at Washington, Georgetown, and Alexandria.

The Tribune says:—The extent of the tearing down old buildings and erecting new ones, going on at the present time in New York, is almost incredible. Broadway and Nassau streets, from the Park to Wall street, will not be recognizable in a few weeks. In other, and indeed in all directions, similar changes and improvements are going on.

A disturbance occurred at Chambersburg, Pa., last week, in consequence of a slave-hunter, named Fungerson, from Hagerstown, Md., paying the former place a visit. He was attacked by a hundred colored persons, headed by a white individual, and would have been severely injured, if not killed, but for the interference of some respectable citizens.

MESSRS. EDITORS.—The last number of the Religious Herald contains an editorial article, purporting to give authentic information touching certain matters. The following is an extract:—

"No two members of the Acting Board decided to the grounds on which the Board decided the principle of excluding slaveholders. The prime agent was Dr. Sharp. He penned the Circular, and seemed to think that it would be a personal slight should it not be adopted. He threatened to withdraw from the Board, and his resignation would have been followed by that of three pastors in Boston. Elder S. Peck was a division among themselves, finally voted for it, and the vote, in accordance with one of the rules of the Acting Board, was unanimous."

Permit me respectfully to assure Mr. Sands, that he has been misinformed respecting several particulars, and has therefore made incorrect statements.

It is not true, as he states, that "no two members of the Acting Board could agree to the grounds &c." A majority were agreed on the ground of expediency. The whole were agreed on two points:—First, that, whatever the reasons which might be assigned for their inability, they could not appoint as a missionary to the heathen such a slaveholder as they described. Second, that they could not be a party to any arrangement which would imply approbation of slavery.

It is not true that Dr. Sharp, at any stage of the discussion, threatened to withdraw from the Board; and I deny that any one is authorized to say, or even to conjecture, that if he had withdrawn, his resignation would have been followed by that of three pastors in Boston.

It is not true that I voted in favor of the circular for the reasons specified by the editor of the Herald. I voted for it because I approved it.

It is not true that the Board has any rule requiring its votes to be unanimous. We endeavor as far as possible to act harmoniously, and therefore we work happily together. In relation to some parts of the circular, there was a difference of views; but as they pertained to questions of expediency rather than of conscience, we were able, by mutual forbearance and concession, to come to an unanimous conclusion.

BARON STROW.

OUR NATIONAL NAME.—Much interest has been excited by a late proposal, which originated with the New York Historical Society, that we should have a national name, more definite and less circuitous than 'The United States of America.' Good reasons were urged for the measure, and the name Alleghania was proposed, from the Alleghany Mountains. But it seems that this name, after discussion by the press and public generally, has been repudiated by its parents.

The New York Commercial Advertiser says:—At a remarkably full meeting of the Historical Society, last evening, after a long debate, the quietus was given to the proposition for tampering with the name of the United States, first by striking out the resolutions of the committee, and then postponing the subject indefinitely. The discussion is said to have been somewhat warm and acrimonious.

RESIGNATION OF DR. COKE IN THE HOME MISSION BOARD.—We learn from the Baptist Advocate, with sincere regret, that the Rev. S. H. Cone, D. D., who has served the Home Mission Society from its first organization, has felt it his duty, under existing circumstances, to resign his place in the Board.

Mrs. EDMOND'S POEMS.—It is with great pleasure that we announce a volume of poems now on the eve of publication by Messrs. Gould, Kendall and Lincoln, the author of which is A. M. C. J. now Mrs. Edmond. Her readers are familiar with her beautiful strains, and she has been a frequent contributor to our columns. We believe the book will be a valuable addition to the popular literature of the country. It is to be adorned with fine engravings, and to contain over 300 pages 16mo.

The Bowdoin St. Congregational Church and Society, of this city, have extended a call to the Rev. ADAM REID, of Salisbury, Ct., to become their pastor.

Several articles and notices which we intended to prepare for this number, were compelled to defer. In the midst of this week's labors, the editor is interrupted by a sudden domestic affliction, which darkens the sunshine of life too much to allow to his pen its wonted freedom.

Summary of News.

The vote in this city on the acceptance or rejection of the Water Act, was as follows: Yeas, 3699. Nays, 3998. Majority against the Water Act, 309.

Mr. Charles H. Coburn, a very worthy and industrious young man, a master mason by trade, while at work on a building in Congress, near the corner of Milk street, about half-past 10 o'clock this morning, fell from a beam in the 3d story into the cellar, and fractured his skull very severely. He was taken immediately to the Hospital, but we learn that slight hopes of his recovery are entertained. Mr. Coburn is a married man, and is the father of a young child.

Letters from Nashville and from the Hermitage, render it highly probable that the ex-President is already among the dead. On the 4th his limbs were swollen from his feet upward, and his respiration was feeble and difficult. On the 7th he commenced a letter to Mr. Blair, but was unable to finish it. His mind, however, is represented as vigorous and clear, and his memory unclouded. He is said to manifest the most perfect patience and resignation to the Divine will, and confident assurance of salvation through the atonement and mediation of the Saviour.

We learn from the Salem Register, that the schooner Daniel Webster, from Ellsworth for Boston, was wrecked in the gale on Saturday. She sprung leaked, filled and exploded, and four persons perished. An eastern schooner was lost on Sagum bar in the same gale, crew saved in the life boat.

THE CHALKERS OF WINTERLAND.—A Vital Christianity.

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Marriages.

In this city, Mr. David T. Robinson to Miss Louisa F. Campbell, by Rev. James C. F. Robinson, D. D., on the 10th inst.

On Sabbath afternoon, by Rev. R. W. Cushman, Mr. Timothy H. Feelsy to Miss Sarah A. T. Williams, both of Boston. On Thursday evening, by the same, Mr. David F. Brown, of Boston, to Miss Margaret C. Gordon, of Boston. Mr. Henry A. Wadsworth to Miss Elizabeth B. Pike, both of Boston.

By Rev. J. M. Smith, Mr. Thomas Roberts to Miss Elizabeth H. Brown, of this city.

By Rev. Mr. Stow, Mr. Lewis Sanderson to Miss Phoebe H. Brown, formerly of Lowell.

In Scituate, 18th inst., by Rev. Thomas Conant, Mr. Snow Bryant to Miss Eliza Ann Damon, both of Scituate.

In Ipswich, N. H., Mr. John G. Pearson, of Concord, to Miss Martha L. Sanborn, of Concord.

In Lyndeboro', by Rev. H. Archibald, Mr. James A. Putnam to Miss Hannah E. Holt, both of Lyndeboro'.

In New London, N. H., by Rev. W. M. May, Mr. Joseph G. Brown, of Wolcott, to Miss Mary Ann Vinton, of New London.

In Concord, N. H., by Rev. A. F. Tenney, Mr. Sherman D. Colby to Miss Martha W. Crowell, of Concord.

In Meriden Village, N. H., by Rev. Samuel Cook, Mr. Joseph H. Clarke, of Meriden, to Miss J. J. Quimby, of Meriden.

In Brattleboro', by Rev. J. C. Foster, Mr. Joseph W. Frost to Miss Harriet N. Buck.

Deaths.

In this city, Mr. Francis Robinson, 23, Mr. James Forbes, formerly of Halifax, N. S., 31, Mr. George A. Goddard, of Milton, 42, Mr. Mary, daughter of Jeremiah K. Kitching, 15, William, son of John, 15, &c.



